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Biblical Notes.

The Sabbath. In answer to a great many inquirers, the *Sunday School Times* speaks in these words of this term: In the light of Bible teaching and of Christian history, "Sabbath" is the name of an institution, and not the name of a day of the week. "Sunday" or "Sonday" is a name popularly given to the first day of the week, as commemorative of the resurrection from the dead of the Son of Man as the Sun of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week-day, the spirit of its injunction would seem to be observed when six days of work are followed by one day of holy rest. Thus many a Christian clergyman, who works in the line of his sacred calling on the first day of the week, observes his Sabbath on the second day of the week. There does not seem to have been any formal apostolic transfer of Sabbath observance from the seventh day of the week to the first, although many would infer from the reference to the first day of the week in 1 Cor. 16:2, that the transfer was already practically made in apostolic days. Yet in no view of the case can the term "Sabbath" be counted as synonymous with the first day of the week; and those who would count the term "Sabbath" as identical with a day of the week have the argument in their favor for the observance of the seventh day.

Christ Himself the Great Miracle. Nothing is more characteristic of the present Christian thought than the fondness and firmness with which the argument from miracles for Christ's divinity is concentrated upon Christ himself as the great miracle. In a recent sermon Dr. J. H. McIlvaine calls attention to this fact. In the presence of Jesus Christ, he says, we need no other miracle, since the incarnation is the greatest miracle of history, and the God-man is the living witness to the divine origin of the religion which he came to bring into the world. If all the miracles related in the Gospels were blotted out, and only the story of Christ remained—of his life so simple, so humble, and yet so great; of his teachings, in which there was a wisdom beyond that of all the ancient sages and philosophers—ended by a death such as the earth never witnessed—that were enough. It is at the foot of the cross that we feel all the reality and the power of that great sacrifice.

Relative Helpfulness of the Old and New Testaments. Comparing the two great organic divisions of the Bible as regards their practical value, the following points of usefulness in each are presented by *Zion's Herald*. (1) The Old Testament, directly related to Christianity in describing its historical development, is valuable in practical Christian work by reason of the fact that: (a) it presents the most perfect system of ethics and the most perfect code of morals ever drawn up; (b) it affords instances of high moral development and grandeur and simplicity of religious life; (c) its prophetic and poetical books furnish texts and passages of the most exalted, inspiring and helpful charac-

ter ; (d) the human element, its life-histories, are intensely realistic, genuine, instructive in the lessons which they convey and in the motives which they arouse ; (e) it affords illustrations of great value, such as the significance of the history of the children of Israel as outlining the development of the individual life. (2) The New Testament, however, is the chief source of practical help and inspiration, the book for all time, because : (a) it is distinctively the record of Christ's life and the revelation of him who is the centre and source of Christianity itself ; (b) it contains the teachings of Christ, which are the only sure guide and inspiration of the Christian life ; (c) it alone sets forth the true meaning of life : (d) it contains the most inspired conceptions of life, the wisest counsels, the loftiest and purest ideals, the best life-models which can be presented to mankind.

Generic Fulfillment of Prophecy. By this is meant, says a recent writer, that a given prophecy may have several similar fulfillments. For instance, Isa. 35 : 10, "the ransomed of the Lord shall return, and come with singing unto Zion," found four fulfillments : (1) the return of the Jews from the Babylonian captivity ; (2) figuratively, the gathering of the believing Gentiles into the Christian Church ; (3) the still future return of dispersed Israel to their own land ; (4) the final gathering of all the redeemed into heaven. Thus a text of Scripture has one definite meaning ; but this one meaning, in the case of prophecy, may apply to several future events widely separated. There is no perspective in the prophetic vision. He records the vision as he sees it ; and the course of events shows some objects to be more remote than others. In a certain sense the truth is germinant. It unfolds in ever-widening circles. This is a Scriptural, not an artificial, method of interpretation. Compare Isa. 7 : 10-16 with Matt. 1 : 23 ; Jer. 31 : 15 with Matt. 2 : 17. It also indicates that a prophecy which has been certainly fulfilled may yet have a fuller and higher accomplishment, as Joel 2 : 28-31.

The Real Jesus from the Jewish Standpoint. A work thus entitled has just appeared from one of the best English publishing houses, its author, Mr. Jno. Vickers, an able Jew. It may be presumed to represent the present Jewish view of Jesus Christ. He claims that the testimony upon which the Christian view of Jesus is based rests upon the Gospel narrative alone, which must be critically judged in the light of contemporaneous Jewish history, and much modified. The dominant ideas of Christianity were derived mainly from two forged revelations of the Maccabean times, the Book of Daniel and the Book of Enoch, which were accepted as genuine by Jesus and his associates. Jesus himself was tutored to fulfill the role of Messiah and Martyr, being the victim of a Nazarene conspiracy which arranged all the details of the Transfiguration and of the "Crucifixion drama." The trial before Caiaphas was a fictitious tribunal and judicature, in which the chief priests and rulers had no part. That the Jews of that period had any animosity against Jesus is pronounced as altogether contrary to the probabilities of the case. Had this been true, secret assassination would have been the manner of Jesus' death. That "the Jews killed Jesus" is branded as a senseless charge. It is interesting indeed to know what is the Jewish idea of the history and person of Jesus. Its greatest fault is, that it is unhistorical, a defect generally understood to be fatal.

The Unpardonable Sin. A symposium on this subject is appearing in the *Expository Times*. There seems to be a general harmony of view among the contributors as to what constitutes this sin. It is a sin against knowledge,